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The Cover

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Elder Stayner Richards, Assistant to the Quorum of the Twelve, will now extend his missionary activities to all parts of the world as an assistant to the Twelve Apostles.



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FAREWELL MESSAGE

To all the saints, friends, and missionaries of the mission Sister Richards and I extend our farewell message. As we leave these islands our hearts are saddened by the realisation that we may not again have the association of all you fine people. We realise also that we may have seen the beautiful countryside, winding roads, uniform hedges, historic castles and landmarks for the last time.

To us England, Ireland, Scotland, and Wales have proven to be some of the most fascinating countries that we have been in. There is, however, something else that we value above the charm of the country, and that is the friendship of the many choice people that we have met while here. As we have mingled among the members of the Church and those out of the Church we have been impressed by the spirit of kindness and courtesy. It seems to be an outstanding trait of everyone living in these isles to be considerate and kind to strangers. We have been impressed with the true spirit of democracy.

Never have we travelled in the land where freedom of speech, freedom of worship, and freedom from fear are to be enjoyed more than they are enjoyed under the British rule. We sincerely say that we love your country and its citizens and we will ever be grateful for the welcome received and the treatment accorded us.

We are sure that it will be your pleasure to extend unto our successors President and Sister A. Hamer Reiser and their two lovely daughters the same kindnesses and respect that you have given to us.

We leave with you our love and our blessings and pray that the Father of us all will continue to bless you abundantly.

Stayner Richards

Jane. T. Richards

Editorial

Dig For Yourselves

The Gospel should be studied more intensively than any school or college subject," say Dr. John A. Widtsoe, a member of the Quorum of the Twelve Apostles and leading scientist and educator of the Church. "So important is the Gospel, the guide to human conduct, that it would be well for every lover of truth to set aside fifteen to thirty minutes daily for the study of the Gospel. Such regular study will in a few years yield a mastery of the principles of the Gospel" (John A. Widtsoe, "Evidences and Reconciliations," p. 8). Another great Latter-day Saint educator had the same principles in mind when he addressed the faculty at Brigham Young University that they should not teach even so much as the multiplication tables unless they asked for the Spirit of God to help them learn. This great man, Dr. Karl G. Maeser, had such a deep and abiding conviction of the truthfulness of the Gospel of Jesus Christ that at least a part of the time of each class he conducted was devoted to preparing himself and his students for the task of learning. The philosophy of this humble man was that in all fields truth is learned from God. Much of the time he spent in classwork with his students and in the administration of that university was devoted toward learning the eternal principles of the Gospel.

Many never have the opportunity of attending a university. Some of our grand-parents considered themselves fortunate to attend school for eight years, and many of them were not given that much schooling, but we know that many of those people were great and noble souls; they were God-fearing people who spent much of their time studying the Gospel and applying it. Their lives were a living testimony of the Gospel.

By comparison the college student of today spends over twenty thousand hours in study to obtain a degree. A person of average schooling spends more than ten thousand hours at training himself in a basic education. The Book of Mormon can be read by the average person in twenty to twenty-five hours!

The Lord is anxious that we learn. "Behold, I say unto you, that you must study it out in your own mind," is what we read in the ninth verse of the ninth section of the Doctrine and Covenants. In one way or another more than forty verses in that book say, "seek and ye shall find." It brings to my mind a simple poem about a little boy that liked to go fishing:

Sittin' around and wishin'
Ain't going to change your fate.
The Lord provides the fishin'
But you have to dig the bait.

The Lord provides the Gospel, but each one of us will have to do our own digging.

But why all this attention to digging for ourselves? Am I being too insistent about learning for ourselves? I do not think so, for the Lord can save no man in ignorance. Part of our salvation and exaltation in the Gospel plan is dependent upon the knowledge and

abilities that we gain in this life. The earth life that we are living today has a very direct bearing upon our lives hereafter.

Some may feel that they are not in school unless they are surrounded by black board and a bespectacled faculty, but I want to say that every one of us each day that we live are in the school of our Heavenly Father. The earth-life phase of our existence is a full-blown educational process. It is our responsibility to perfect ourselves as much as we possibly can, and the Gospel is the plan to which perfection must be patterned. Can we hope to reach a degree of perfection if we do not know why we are perfecting ourselves, or now we may undertake to perfect ourselves? That is why each one of us must learn the Gospel and pattern our lives in it.

Let us not assume that the Lord can do it all for us. After we have completed as much education in the Gospel as we can, and have perfected ourselves as much as we possibly can, then the Lord will be able to do the things that we cannot do for ourselves. I feel like Joshua when he faced the hosts of Israel at Shechem (Joshua 24)—I think most us feel that we want to serve the Lord with all our might, mind, and strength. It is certain that the Lord cannot help us much if we drag our feet in indifference or laziness. It is not sufficient that we ride on the crest of the fine heritage our forefathers have given us without putting our best efforts forward to perfect ourselves; it is not sufficient that we merely call ourselves sons of Abraham. We have got to dig for ourselves.

In the mission field we do not yet have the advantage of institutional training in the Gospel that is afforded the Saints closer to the headquarters of the Church, but we have the advantage of the Priesthood and the auxiliary organisations to help us work, learn and perfect ourselves. That satisfied the basic requirements of the Gospel social organisation.

In the final analysis the singular attempt of the person to educate himself in the Gospel brings results. It is the opinion of this humble editor that many of the Saints in this mission are as well educated in the Gospel as any in the world. The reason for this is the diligent attempt of the Saints in the mission field to educate themselves. The good brother that comes around to this office to empty the waste baskets and tidy the room is well educated in the Gospel, and this education is mostly self-made. His talents are those of a good and faithful servant.

The closing words of the Doctrine and Covenants are thus: "Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; for my Spirit is sent into the world to enlighten the humble and contrite . . ." (Section 136: 32-33).

No one can read the Book of Mormon for you, or the Doctrine and Covenants, or Pearl of Great Price, or Old and New Testaments. It is the vital part of your education for the eternities. The Lord provides the Scriptures, but you have to do the reading yourself.

Willis H. Brimhall

TWO AND ONE HALF YEARS OF MISSION PROGRESS

It is fitting to pause at this time to review the progress that has been made in the mission in the past two and one half years of President Richard's administration. The rich accomplishments of the president, the missionaries, and the saints combine to make a signal chapter in the more than one hundred and fifteen years of missionary work in the British Isles.

Those first missionaries who stepped upon British soil in 1837 bearing the message of the restored Gospel were guided by revelation of the Lord to a land that would bear much fruit in the Gospel. So urgent was the work of the Lord in this part of the world, that the majority of the Quorum of the Twelve Apostles and several members of the Quorum of the Seventy were engaged in preaching the Gospel in this land. The people of Great Britain, in the years since that time, have contributed generously to the leadership of this Church. The inherent regard of the people for the truth and for political freedom is an example to the nations of the earth, and has hastened the work of the Lord.

Since the time of the first missionaries thousands of saints have accepted the Gospel of Jesus Christ in its fulness, and the work of presenting the Gospel to the people of Great Britain is going on with as much vigour today as at any time.

One of the most outstanding reasons for the success of the mission in these last years is the effective means of presentation of the Gospel by way of the so called "Anderson Plan." This plan has been modified by the British Mission to increase the effectiveness of presentation to the English, Welsh, Irish, and Scottish people. The missionaries have distributed more than seventy-five thousand Books of Mormon since that plan was inaugurated by President Richards; more than thirty thousand street meetings and

one hundred fifty-five thousand cottage meetings have been held resulting in the baptism of over two thousand saints throughout the length and breadth of the British Isles.

A spirit of love and kindness has been the dominant note of the labours of the President and his missionaries. A spirit of faith and devotion is among the members of the seventy-five branches of the mission.

The Lord has blessed the British saints materially as well as spiritually, for buildings of worship have been purchased or erected for seventeen branches: Nelson, Blackburn, Glasgow, Edinburgh, Catford, North London, Wigan, Bristol, Ipswich, Pontypool, Cheltenham, Luton, Grimsby, Preston, Middlesbrough, Newcastle, and Gravesend. Negotiations are now under way for building new chapels in Brighton, and Wythenshawe, and in Doncaster, Liverpool, Plymouth, and Aberdeen the purchase of buildings are being undertaken. Forty-two of the seventy-five branches are now meeting in their own buildings, and most of the remainder of the branches are meeting in respectable clean halls which are quite satisfactory.

To adorn the chapels and enrich the souls of the saints in music are three thousand new hymn books published by the British Mission. The Latter-day Saints are a singing people.

At the mission headquarters the mission home (Valerian) and the Ravenslea offices have been requisitioned subsequent to the arrival of President Richards in the mission. This work was carried out at the mission offices by the assistance of the War Damage Commission. The buildings and grounds have been beautified inside and outside and are now being utilised to increase the effectiveness of assistance to the saints of the mission. The mission office has adopted new accounting methods with help of the mission secretaries.

The MILLENNIAL STAR has increased in circulation through the capable leadership of President Richards and the associate editors that have served to assist him in the publication of the official mission magazine. The STAR has been the means of much spiritual enlightenment as well as the means of co-ordination between the saints and the mission headquarters.

Attention has been devoted toward the salvation of the dead as well as for the living, for microfilming of genealogical records is one of the most important phases of work in this dispensation. This work is particularly important in the British Isles because so many of the families of the Church can trace their ancestors to these islands. As the millennium approaches we can be sure that much of the necessary record work for the salvation of the dead is being accomplished. The records made now will be of much assistance in the millennial reign of the Saviour when the salvation ordinances and sealing ordinances will unite families, past and present, to our Heavenly Father.

It should be mentioned that generous members have contributed over two thousand Books of Mormon, seven hundred fifty song books, and a new automobile that has been used by the travelling representatives of the mission presidency.

At the close of President Richard's administration we look forward to another with President A. Hamer Reiser. Since the arrival on June 30th of President and Sister Reiser and their two daughters, they have been busily engaged in taking over their manifold duties, and those who have met them feel at once the fine capabilities and missionary spirit they carry with them. Upon the completion of one bright chapter another is promised.

President Richards has now been called to be an assistant to the Quorum of the Twelve Apostles, and in that capacity he will extend his missionary labours to all parts of the world as assigned under the Council to which he is now attached.

Associate Editor

A PRAYER

"Give me the serenity
to accept
What cannot be changed.

Give me the courage
to change
What can be changed:

The wisdom to know
One from the other."

—Reinhold Neibhur

THOUGHTS

"Thinking is the hardest kind of work a mortal can do. And just because it is hardest, the higher rewards are reserved to it. Thinking calls for facts; facts are found by digging. He who has gathered this wealth is equipped for life."

★

WHAT IS A GIRL ?



Submitted by
of the Mission

Little girls are the nicest things that happen to people. They are born with a little bit of angelshine about them and though it wears thin sometimes, there is always enough left to lassoo your heart—even when they are sitting in the mud, or crying temperamental tears, or parading up the street in mother's best clothes.

A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves, yet just when you open your mouth, she stands there demure with that special look in her eyes. A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

Girls are available in five colours—black, white, red, yellow, or brown, yet Mother Nature always manages to select your favourite colour when you place your order. They disprove the law of supply and demand—there are millions of little girls, but each is as precious as rubies.

God borrows from many creatures to make a little girl. He uses the songs of a bird, the squeal of a pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten, and to top it all off He adds the mysterious mind of a woman.

A little girl likes new shoes, party dresses, small animals, first grade, noise maker, the girls next door, dolls, make-believe, dancing lessons, ice cream, kitchens, colouring books, make-up, cans of water, going visiting, tea parties, and one boy. She doesn't care so much for visitors, boys in general, large dogs, hand-me-downs, straight chairs, vegetables, snow suits, or staying in the front yard. She is loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime, the quietest when you want to show her off, and the most flirtatious when she absolutely must not get the best of you again.

Who else can cause you more grief, joy, irritation, satisfaction, embarrassment, and genuine delight than this combination of Eve, Salome, and Florence Nightingale? She can, mess up your home, your hair, and your dignity—spend your money, your time, and your temper—then just when your patience is ready to crack, her sunshine peeks through and you've lost again.

Yes, she is a nerve-racking nuisance, just a noisy bundle of mischief. But when your dreams tumble down and the world is a mess—when it seems you are pretty much of a fool after all—she can make you a king when she climbs on your knee and whispers, "I love you best of all!"

Anon.

WHAT IS A BOY ?

William M. Hausen
in Denmark



Between the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colours, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage, sadistic, jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a fire cracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings, and fire engines. He is not much for Sunday School, company, schools, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, three feet of string, two gum drops, six cents, a sling shot, a chunk of unknown substance, and a genuine super-sonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailer, your boss, and your master—a freckled-face, pint-sized, cat-chasing, bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi, Dad!"

Anon.

IF I WERE A YOUNG BRIDE

by Mary Brentnall ★

If I were a young bride in the young new year of 1952, I would want to be a very good wife, create a lovely home, and make my marriage a great success, and so, I would try to discover some of the basic principles of life and how they apply to marriage—and to put my heart and efforts in accord with those basic principles, and then I would want to add a few gay, personal touches to that marriage. I would do this, much as I might select a good, simple, basic dress for general wear and then dress it up with changes of jewellery, or a scarf, or a flower.

If I were a young bride, I would never worry, think, or even read about how to “hold” or “manage” my husband. I would respect the dignity of our marriage vows and have perfect confidence that my husband was mine forever, and that our mutual love and trust would grow during the years of time and throughout eternity. I would have faith in my husband, in marriage, and in God.

Having that faith, I would try to make my religion a dominating force in my home.

I would recognise the blessing and powers of the priesthood.

I would encourage my husband to activity within the Church.

I would work, myself, in some Church organisation or auxiliary.

I would establish such easy basic habits as paying tithes, having prayers together, going to sacrament meetings regularly, and keeping the Word of Wisdom, and trust, thereby, that I would gain the necessary inspiration and strength to meet the great trials and joys of our shared life.

If I were a young bride, I would try to simplify my life. I would examine ninety-nine per cent. of everything I did or bought to see if it was really worth while. I would not clutter my time nor my home with inconsequential things.

I would own a home just as soon as I possibly could. I would not live relatives one instant longer than was absolutely necessary but if for a time it was necessary, I would try to fit into that home cheerfully and dutifully, remembering that it was equally difficult for all involved, and I would try to make one room or section inviolately our own. I would not live in a rented home one day longer than it took me to decide where I wanted to live; one day longer than it took me to be sure that I had a comfortable, workable, plan for our own home; one day longer than it took me to find a satisfactory way of financing that home—be it ever so small.

If I were a young bride—while I was waiting for a home of our own—I would spend all the time I could spare planning that home. In considering building, I would think of locations. I would try to find a little land for expansion. Then I would consider minimum homes that are easily enlarged. I would study, and question, and see what is currently developing in the world of prefabrication, and I would pray that restrictive, expensive building methods would give way before our urgent need of homes. I would investigate the possibilities of old homes—particularly if most of the work of renovation could be done by ourselves.

If I were a young bride, I would hope that I had had some training for homemaking, but whether I had or not, I would expose myself to the best ideas on housekeeping. I would learn to be efficient, and I would do my best to keep a clean, comfortable, and happy home. I would be neat and tidy if it did not interfere with more important things, but I would be orderly no matter with what it, seemingly, interfered because I would know that I could not accomplish anything—even the so-called more important things, without some semblance of order. I would know that tidiness is on the surface but that order is basic and

has to do with intelligently reasoned arrangements and procedures. I would try to be orderly.

I would try not spend my time in unduly long and involved cooking. I would spend my food money first of all for health, using my ingenuity for eye-and-appetite appeal, but rarely if ever, going in for indulgences.

If I were a young bride, I would keep out of debt. I would try to spend wisely for genuine advancement, but in making purchases I would wait as long as possible—risking losing something I wanted or needed—rather than risking buying something I later found I did not want (though I would know that sooner or later both of these mistakes would be mine!).

But, if I were a young bride, I would discriminate in entertainment. I would pick and choose—again with an eye to the basics. I would still be young enough to enjoy an evening with a sled on a snowy hill among friends who were gay and young and in love. And I would bring them home to a bowl of salad and a cup of soup and a little community singing, or I would arrange a few simple co-operative dinners with my friends, work up a quartet or a string trio, and enjoy a little practising together.

If I were a young bride, I would be very diligent and creative in my spare time. I would learn to wield a paintbrush and a hammer as well as a needle. I would find out how to make curtains that hung right, and I wouldn't be above knowing the intricacies of orange crate construction. I would try to learn to make everything I possibly could for myself and my home—from bread to button-holes—from rag rugs to lamp shades. I would learn to salvage and to mend and to restore.

I would learn a great deal about my husband's work, whether it was farming, or bookkeeping, or politics, or plumbing, or painting, or dentistry. I would try to encourage his progress in his chosen field. I would sustain him in his disappointments and rejoice in his successes.

If I were a young bride, I would try find out about my community. I would "travel" in my neighbourhood and learn its history. I would "sightsee" in my vicinity and sense its wonders. I would know its hills, and woods, and waters. I would see them in sunshine and shadow—in morning and by moonlight. I would find my valley's romance.

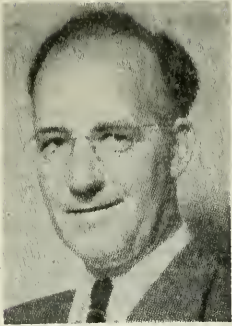
If I were a young bride, I would try to grow with my husband. Insofar as it was possible, I would make his recreation; his interests, mine; his hopes and aspiration, my hopes and aspirations. I would help him as best I could with his problems and hope that he would help me with mine. I would not have secrets from him, and I would make my plans—both long range and immediate—after careful consultation. I would try to face our problems together.

If I were a young bride, I would make fashion my friend and not my master. Fashion can be made to add the little sparkle and change to life which keeps it from becoming dreary. There is no reason why it should not originate with us. If I were a bride, I would try being a little original in my home, in my clothes, my meals, my personality. I would try being myself.

Yes, I would go farther. I would try being very honest—with myself, my husband, with life.

But also—I would try to be beautiful—as beautiful as I could be, without making a fetish of beauty. I would dress as becomingly as possible. I would never permit myself to get overweight. I would try to be kind, and considerate, and thoughtful, and unselfish. I would cultivate my mind as assiduously as my body. I would read good books and listen to good music and try to develop my talents. Yes, I would try to be beautiful.

* Extracts from an article by Mary Brentnall, "Improvement Era," January, 1948, p. 21.



THE APOSTASY

by T. Edgar Lyon ★

I. The Nature of God and Man Perverted

Whenver a study of "Apostasy" is undertaken, the inquirer should keep in mind several factors that are very essential. To begin with, there is the simple fact that there must have been an original or pristine Christian Church with a body of teachings and beliefs, from which departures were made. Secondly, the student of this subject must be able to discern what changes were effected in its doctrines and practices during the course of centuries. Furthermore, one who studies this subject must investigate what the results of these changes have been, not only on the Church, its doctrines and practices, but also on the individual church members and society in general. Lastly, the investigator must be aware that the "Apostasy" is a process rather than a finished fact, as it is still in progress. If these factors are kept in mind, it is easier to evaluate the departure from the Primitive Christian norm and at the same time be on guard against such tendencies in our present religious life.

In order to determine the nature, teachings, practices and beliefs of the early Christian Church, it is necessary to evaluate the sources that are available from which such things can be learned. It is an obvious fact that the most vital, most fundamental and almost only source is the New Testament. Within the four gospels are to be found the basic teachings of Jesus, and the narration of His actions and example during His earthly sojourn. In the Acts of the Apostles the writer attempts to explain how the apostles and representatives of Jesus embarked upon the assignment to carry the teachings of Jesus to the peoples of the world. Within this book are to be found the most fundamental facts that can be learned about the early Church, its rules and discipline, its ideals and the enthusiastic fervour of its missionaries. In the religious letters of Paul, Peter, James and John one finds religious instruction, disciplinary measures, Christian standards of conduct and material from which we can learn much about the workings of the early Christian communities.

Much to our sorrow, there is little written material concerning Christianity between the close of the Biblical writers' accounts and last half of the second century. Much of the material that has survived from the second half of this century is of little value, as apostate doctrines had already been accepted by many congregations of Christians and these writings reflect errors that had be-

* This series of articles originally appeared beginning in the "Instructor," August, 1951, p. 235.

come accepted practices. Perhaps the most valuable of these sources is that of the writings of Justin Martyr. He appears to have been the first scholarly philosopher to embrace the so-called Christian movement and the first to undertake a written defence of the church. He attempted to explain and justify the existence of Christianity both to the Jews and the Roman government. However, one must read his writings with a critical eye as more than a century had lapsed since the crucifixion of Jesus and many changes had already crept in.

Following Justin Martyr (circa 110-165 A.D.) there is a great abundance of material by the so-called "Fathers of the Church." They discoursed at great length on many topics of religion, but their teachings show so many variations from the Biblical teachings and practices, that their worth for our purpose is largely negative. They are excellent to prove that the teachings of the New Testament were being corrupted, but little is given that throws light on the New Testament Church.

It is, therefore, essential that one studying the "Apostasy" must familiarise himself with the New Testament. He must think of it not only as a group of texts to be quoted to prove specific points, but he should also view it as source book on the Primitive Church. This demands careful reading of its various books as component parts of a great revelation from God to man. He must sense the genius of it, the spirit that motivated its early leaders and the reliance they placed on the fact that the church was led by revelation rather than a code or fixed set of laws. Too many people throughout the centuries of apostate Christianity have assumed that it was the Bible that made and maintained the Primitive Church. Nothing could be farther from the truth.

The New Testament Church was created by Jesus and his followers and spread into many lands, and numbered its converts in hundreds of thousands before the New Testament was written or became the handbook for Christians. It was the vivid teachings of Jesus, as remembered by His followers, plus the continued revelation of His will to His apostles, that kept the Christian message before the world. Peter, James, Paul and other stalwarts lived, served and died without ever seeing the New Testament, yet they headed an organisation that was a functioning ideal which we seek today to emulate.

When a study of the New Testament Church has been made, in keeping with the foregoing suggestions, the student is aware of the fact that the Christian Churches of the second, fourth, sixth, tenth, fifteenth, sixteenth, eighteenth and twentieth centuries bear little relationship to their supposed namesake of the first century. One of the most obvious departures is found in their interpretation of the nature of the God they worship. According to the writers of the four biographical accounts of Jesus, which we commonly call "The Gospels" the most prominent attribute of God was his love for all mankind. Jesus declared this in these words:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

Matthew reports Jesus as saying:

"Or what man is there of you, whom if his son ask bread, will he give him a stone.

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matthew 7:9-11.

Luke records the parable of the Lost Sheep, the Lost Coin, and the Prodigal Son (see Luke 15:4-32), stressing the kindness of God and His merciful attitude toward erring mankind. Many other passages could be referred to that illustrate God's love, patience, mercy, willingness to forgive, and His wisdom and deep concern for the well-being of His mortal children. He is depicted as possessing all of the finest attributes of an earthly father plus a greater, infinite love because of His infinite wisdom.

In contrast to this concept of God, Christianity at an early age commenced to teach that God was a stern, wrathful being, who had become angry with mankind because of the "Fall" of our first parents in Eden. This had resulted in an estrangements between man and God, in which God in His wrath had condemned all mankind to suffer the torture of hell (or, as some theologians taught, God allowed Satan to take all mankind captive to hell). Thus God had become incensed at man because of his conduct. Man being in a state of sin, could expect no love or consideration from God.

This latter idea had arisen from a perverted interpretation of the act of Adam and Eve. It was assumed that their transgression was a violation of the code of chastity and hence the entire human family had been conceived in sin and born with taint. This "fallen" state became a part of each child and made the entire human family enemies of God, and he in turn, their enemy. This is commonly spoken of as the doctrine of "Original Sin." It was viewed as a taint that became part of mankind's heritage and no one could be born without it. Being born with it, each child automatically displeased God because of this taint, as well as through the sinful acts which were part of his nature. Two false doctrines grew out of this teaching. First, the doctrine of "Infant Damnation." According to the early Christian "Fathers," each child was doomed to everlasting punishment unless this taint of Original Sin could be removed. Baptism, according to the scriptures, was for the purpose of remitting sins. Gradually it came to be taught that the purpose of baptism was to remove this taint of inherited sin from newly-born children. The second teaching emerged from the idea of "Original Sin" is known as the doctrine of "Depravity of Man." According to the early "Fathers," the impulses that lead people to do evil are simply a manifestation of the corrupt nature that became part of man's heritage through the transgression of our first earthly parents. Augustine, the famous North African bishop, writing in the early fifth century, attempted to analyse his own conduct. He came to the conclusion that boyish pranks, such as stealing melons or peaches from neighbouring farms, were due to this inherent evil. For many centuries this interpretation was championed by the Medieval Church. During the days of the Reformation, John Calvin re-evaluated the doctrine and came to the conclusion that mankind was even worse than Augustine had taught. Calvin insisted that man was not only depraved, but that he was totally depraved, and hence utterly incapable of any act of goodness through his own will or volition. This led to the idea that because man was sinful it was impossible for a person to will to do good. Therefore, he could not repent as he was incapable of the act until God took the initiative and "clutching the sinner by his heart, drags him out of the mire of damnation and forces him to repentance." Certainly this was a complete reversal of the admonition of Jesus when He said:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved . . ."—Mark 16:15,16.

The original apostles, who understood these words to mean what they say, went abroad to preach the gospel. They did not sit around and wait for their God to force people to repent, but assumed that everyone could repent if he willed to do so. And their task was to persuade people everywhere that this was God's will.

According to the New Testament there is strong evidence to indicate that Jesus and the early Christians had a rather positive belief in the inherent goodness of man. The parable of the Good Samaritan indicates that Jesus wanted to teach his listeners that any one of them could do an act of goodness, even to a despised stranger, if they could overcome their prejudices and walk humbly and righteously before God. This belief in the potential goodness of man, which the early Christians had, was discarded by the Christian Church of the world at an early date and replaced by man-made dogmas, stressing his essentially evil nature, that were neither Biblical nor in harmony with the best ideals of mankind.



ELDER KENNETH SMITH COMPLETES MISSION

Upon the completion of a two-year mission in England, Elder Kenneth M. Smith vacates the position of mission secretary after a tenure of nine months. It was in October, 1951, that he was called by the mission presidency to assume the duties of secretary in the mission. In holding this office Elder Smith has been a member of the mission presidency. He is succeeded by Elder James D. Brown, who for more than a year has served as mission accountant.

The duties of the mission secretary cover the front office as well as supervision of other offices in the mission headquarters. In addition his duties extend to the districts and branches in the way of branch reports, financial and statistical reports, arrivals and departures of missionaries, and monthly reports to the First Presidency on the progress of the mission. The correspondence for the mission in the way of business details must be handled by the mission secretary.

In performing this unusual service to the mission, Elder Smith has developed some new methods to speed up the handling of bills and accounts. He has developed a new system for handling district president requisition and expense vouchers, which system has assisted greatly in accurate break-downs for completions of annual reports.

Elder Smith's congenial personality and willingness to work hard has been an asset to the mission, and now that he is on his way home we wish him every success in his future work. He plans to attend the University of Utah and begin third year studies in the field of business administration.

We also wish Elder James D. Brown, the new mission secretary, every success in his new calling.

To the Saints Everywhere in the World . . .

Conference Address of Elder Matthew Cowley of the Council of the Twelve Apostles

The strength I need on this occasion, my brothers and sisters, must come from your faith and prayers in my behalf. I plead with you not to forsake me. It is very difficult for me to talk to a congregation which is not within the range of my vision, but this morning I would like to be oblivious to your presence here in the Tabernacle, and to speak to those of us who live way out on the periphery of our great Church. I would like to talk to you people in Great Britain, in the Scandinavian countries, in Holland, in Germany, Czechoslovakia, France, Switzerland, Austria, Palestine, South Africa, the South American nations, those who dwell within the great Polynesian triangle in the Pacific, and to those fine people, few in number, in the far-off Orient.

I would like to say to you that I know that in your hearts this day there is a longing to be here at the hub of this great Church, a longing which you cannot realise, and in a sense I am pleased that you do not have that desire fulfilled. You are needed where you are. You know, as we know, that this world is in need of a new birth of freedom, and that a new birth of freedom cannot come without a new birth of righteousness; and that you in your far-flung areas, away from this hub of Zion, are the leaven of righteousness. This will be the seed, we pray to God, which will bear fruit and bring back to this depressed and sordid world the freedom for which we all so earnestly pray.

You have been great in your contributions to this nation and to this Church. You will read in the reported sermons delivered from this pulpit that this land is choice above all other lands. It is only choice because from

your shores have come your great, your humble, and your God-fearing men and women, and they have brought from your shores the fundamental concepts which made it possible for the building up of Zion and her borders.

You in Great Britain have contributed to the leadership of this Church as has no other nation. In the veins of those who have presided over this modern kingdom, your blood courses. In Scandinavia, your contribution has been great and magnificent. You have contributed prophets, seers, and revelators. In Germany you have contributed great educators, great Saints, and to all of you in those faraway areas, I will say, great is our debt to you for that which you have contributed.

We encourage you to stay where you are because you are needed there, where the light is going out, and we say to you: Stay close together; attend your meetings regularly, even though your numbers may be limited by law to four or to two; stay together. Renew your covenants with God by partaking of the sacrament, and I tell you that you cannot have your lights darkened because this work cannot be blacked out by the legislation of man. They may close your chapels; they may deny you the right to assemble in worship; but behind your own doors you have the Priesthood of God; and in your homes where the Priesthood of God exists, there is Zion. And to you whose lives are committed to righteousness, I say unto you, You are Zion.

To you in South Africa, you who have never had a visit from one of the leaders of this Church, I know that your prayers will one day be answered. To you in South America who are

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A Letter to M-Men and Gleaners

from
Brigham Young University

The following is selected parts of a letter from Miss Marriane Coffin, chairman of the correspondence committee of the Campus Branch M.I.A. at Brigham Young University, to Miss Jean Silsbury, President of the British Mission Y.W.M.I.A. The letter, in part, reads:

At the April General Conference in Salt Lake City, Apostle Cowley gave a talk (see opposite page) concerning the Saints scattered throughout the world, and he explained that Latter-day Saints in all countries are the leaven of the earth that is spreading light through a world filled with darkness and confusion. He pointed out our great responsibilities as members of the Church, and that each one of us is responsible for presenting the Gospel to others, thus spreading light and peace.

We thought how wonderful it would be to establish a closer tie between the Saints throughout the earth; that a unity of love and brotherhood would result in furthering our work for peace and unity in the world. . . .

It is our desire to have our M-Men and Gleaners correspond with others of their age in all the nations where the Church has been established. We thought that you may be able to contact all the branches of the mission, and gather the names of all those of M-Men and Gleaner age who would like to correspond with our group here at the Campus Branch. If you could send us a list of their names, addresses, and the languages they speak and write, then we could begin to correspond with one another as soon as school commences in September.

We shall print a small news letter every month beginning in September. This newspaper will be enclosed each month in one of the letters which each of our M-Men and Gleaners will be writing, and will be sent to every person with whom they are corresponding.

Recently our project was reviewed by Joseph Fielding Smith, and by the M.I.A. General Board. We received a letter from them stating: "We feel that your proposed plan of writing to L.D.S. people in the missions of the Church is very commendable. Certainly the M.I.A. could not do better than encourage it."

We wish you to know that prayers are in our hearts for the Saints and missionaries everywhere in the world.

Sincerely,

MARIANNE COFFIN,

Campus Branch M.I.A. Correspondence Committee.

The editors of the MILLENNIAL STAR feel this is a fine activity proposed by the Campus Branch M.I.A. We encourage the M-Men and Gleaners of the British Mission to take part in this project by writing first to Sister Jean Silsbury, the mission Y.W.M.I.A. president, giving her your name, address, and languages read. These will be forwarded to the Campus Branch in Provo, Utah, U.S.A., providing the necessary information to begin correspondence. The major portion of Apostle Cowley's talk is printed in this issue of the STAR, and we suggest you read it.

Associate Editor.

BRITISH MISSION STATISTICS

arrivals and appointments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
July 7th		
Elder Alfred C. Furse	Salt Lake City, Utah	Birmingham
Elder Ray McCord Hall	Ogden, Utah	Liverpool
Sister Effie Lou Jean Bourne	Cranbrook, British Columbia	Bristol
Sister Lillian Clark	Salt Lake City, Utah	Norwich
Sister Florence Irene Maltzan	North Hollywood, California	Scotland
Elder Donald Gale	Ashton, Idaho	Nottingham
Sister Hannah Marie Gale	Ashton, Idaho	Manchester
Sister Burl Shepherd	Salt Lake City, Utah	Scotland
Elder William Alfred Palmer	Rupert, Idaho	Sheffield
Sister Martha Ann Parsons	Ogden, Utah	Newcastle

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Sister Donna Marie Porter	London Office	Bristol	June 19th
Sister Barbara Hardy	Bristol	Ireland	June 24th
Sister LoEne Cooley	Ireland	London Office	June 30th
Elder Eugene Hilton	Scotland	Liverpool	July 1st
Sister Ruth Hilton	Scotland	Wales	July 1st
Elder Warren Ashton	Manchester	Nottingham	July 10th
Sister Elayne Salmon	Norwich	Scotland	July 9th
Elder James H. Hayes	Hull	Ireland	July 11th
Elder Douglas Clark	Scotland	Birmingham	July 18th

Elder Jess W. Bromley was appointed President of the Manchester District, July 10th.

Elder Frederick S. Buchanan was appointed President of the Scottish District, July 11th.

releases

<i>Name</i>	<i>District</i>
June 25th	
Sister Afton Hunter	Norwich, Newcastle, Birmingham
Sister Barbara Jarman	Birmingham, Hull, London, Norwich, Nottingham, Manchester
July 3rd	
Elder Clair L. Wyatt	Hull, Irish
Elder Robert L. Ellsworth	Bristol, Wales
Elder J. Marlow Taylor	Liverpool*
Sister Ida Taylor	Liverpool
Sister Rose Halling	Birmingham, Hull, Manchester, Irish
July 8th	
Elder Alfred Eves	Birmingham
Sister Esther Eves	Birmingham

* Served as District President.

baptisms

	<i>Baptised by</i>	<i>Confirmed by</i>
BIRMINGHAM DISTRICT		
May 3rd		
Kathleen Roberts of Coventry	Elder S. Lee	Elder W. Leatham
June 15th		
Mary Sutton of Birmingham	Elder R. Steiner	Elder R. Steiner
June 21st		
Albert Ureh of Kidderminster	Elder B. Stringham	Elder B. Baker
David J. Ureh of Kidderminster	Elder B. Stringham	Elder A. Day
Dorothy R. Ureh of Kidderminster	Elder W. Lloyd	Elder R. Peel
Marianne J. Ureh of Kidderminster	Elder W. Lloyd	Elder K. Coombs
HULL DISTRICT		
March 30th		
George M. Locker of Scarborough	Bro. E. Reynolds	Bro. J. Cunningham
June 12th		
Frederick J. Stone of Hull	Elder R. Heninger	Elder J. Wilcox
Elsie Stone of Hull	Elder J. Wilcox	Elder R. Heninger
June 21st		
Frances L. Conner of Hull	Bro. J. Kennington	Elder J. Wilcox
Cora Westerman of Hull	Elder R. Romney	Elder L. Eckersley
John H. Westerman of Hull	Elder R. Romney	Bro. J. Kennington
IRISH DISTRICT		
May 31st		
James E. Kelly of Belfast	Elder G. Calder	Elder G. Huxford
Sarah P. C. Kelly of Belfast	Elder G. Calder	Elder M. Burnett
June 21st		
James E. Cochrane of Belfast	Elder G. Huxford	Elder G. Calder
William J. Shields of Belfast	Elder G. Huxford	Elder G. Calder
Catherine T. Lynn of Belfast	Elder G. Huxford	Elder G. Calder
George Gribben of Belfast	Elder G. Huxford	Elder M. Burnett
May D. Gribben of Belfast	Elder G. Huxford	Elder M. Burnett
Leslie M. Ryder of Belfast	Elder M. Burnett	Elder A. de St. Jeor
Bruce Ryder of Belfast	Elder M. Burnett	Elder M. Burnett
Isabella E. M. Ryder of Belfast	Elder M. Burnett	Elder M. Burnett
Mary L. S. Dunn of Belfast	Elder M. Burnett	Elder A. Dance
Robert T. Dunn of Belfast	Elder M. Burnett	Elder S. Love
June 27th		
Robert S. Taylor of Belfast	Elder A. Dance	Elder M. Burnett
Florence E. C. Taylor of Belfast	Elder A. Dance	Elder M. Burnett
July 5th		
Eleanor Chambers of Belfast	Elder M. Burnett	Elder A. Dance
Frederick H. McKnight of Belfast	Elder M. Burnett	Elder G. Huxford
LEEDS DISTRICT		
May 31st		
Dennie Bryan of Bradford	Elder J. Owen	Bro. W. Kirk
Anthony P. Bryan of Bradford	Elder J. Owen	Bro. S. Robertshaw
William Bryan of Bradford	Elder J. Owen	Elder R. Wood
Ester Bryan of Bradford	Elder J. Owen	Bro. N. Kirk
Thomas E. Mills of Dewsbury	Elder J. Clarke	Elder R. Tagg
June 21st		
Norman Garner of Dewsbury	Elder M. Phelps	Bro. W. Crisp

LIVERPOOL DISTRICT	<i>Baptised by</i>	<i>Confirmed by</i>
June 1st		
Janet A. Riley of Blackburn	Bro. F. Hutchinson	Bro. G. Riley
Ronald F. Jackson of Accrington	Bro. F. Jackson	Elder D. Smith
George E. Locket of Preston	Elder M. Reeder	Elder D. Bradshaw
Hannah Vickers of Preston	Bro. H. Corless	Elder T. Rockwood
June 15th		
Doreen Nugent of Liverpool	Elder O. Ostler	Elder W. Murray
Jean C. M. Lewicki of Liverpool	Elder W. Murray	Bro. J. Hennessey
George E. Downes of Liverpool	Elder D. Smith	Elder T. Rockwood
Gertrude Berry of Liverpool	Elder S. Anderson	Elder S. Anderson
Evelyn M. Downes of Liverpool	Elder D. Smith	Elder D. Smith
Peter S. Cookson of Liverpool	Elder D. Smith	Elder D. Smith
June 19th		
William J. Hetherington of Wigan	Elder J. Aitken	Elder J. Hayes
Thomas H. Owens of Wigan	Elder J. Aitken	Elder T. Rockwood
Maureen Owens of Wigan	Elder J. Aitken	Elder R. Litchfield
Peggy C. Locket of Preston	Elder M. Reeder	Elder F. Matheson
LONDON DISTRICT		
May 31st		
Henry A. S. Passmore of S. London	Elder R. Walker	Elder K. Egan
June 8th		
Edna J. C. Wright of Brighton	Elder J. Bromley	Elder P. Taylor
Maurice W. Wright of Brighton	Elder J. Bromley	Elder P. Taylor
June 14th		
John A. Dodd of Brighton	Elder J. Bromley	Bro. W. Mitchell
June 15th		
Klause Isemann of Luton	Elder P. Gillies	Elder K. Egan
Mary B. Golding of Luton	Elder E. McKenna	Elder M. Chipman
George McRobie of Luton	Elder P. Gillies	Elder P. Gillies
Olga M. J. K. McRobie of Luton	Elder P. Gillies	Bro. A. Osborne
MANCHESTER DISTRICT		
February 16th		
Sunny W. Bowes of Wythenshawe	Elder J. Smith	Elder G. Earl
February 23rd		
John F. Aitken of Wythenshawe	Elder F. Williams	Elder R. Gardiner
Patricia E. H. Aitken of Wythenshawe	Elder R. Gardiner	Elder F. Williams
Gordon W. Mallard of Wythenshawe	Elder G. Earl	Elder J. Smith
Doris O. Mallard of Wythenshawe	Elder J. Smith	Elder G. Earl
June 20th		
Ethel P. B. Bowles of Wythenshawe	Elder J. Smith	Elder W. Ashton
Vivienne A. Bowles of Wythenshawe	Elder W. Ashton	Elder L. Anderson
Violet E. Redman of Wythenshawe	Elder R. Gardiner	Elder P. Empey
Benjamin Redman of Wythenshawe	Elder R. Gardiner	Elder P. Empey
Cecil Kearns of Wythenshawe	Elder W. Ashton	Elder J. Smith
Joan M. Kearns of Wythenshawe	Elder J. Smith	Elder W. Ashton
Judith A. Kearns of Wythenshawe	Elder W. Ashton	Elder J. Smith
Joan M. H. Taylor of Wythenshawe	Elder J. Smith	Elder W. Ashton
Francis S. Wilkinson of Wythenshawe	Elder P. Empey	Elder R. Gardiner
Ruth J. H. Davies of Wythenshawe	Elder P. Empey	Elder R. Gardiner
John T. Davies of Wythenshawe	Elder P. Empey	Elder R. Gardiner
Gwyneira B. Davies of Wythenshawe	Elder R. Gardiner	Elder P. Empey
NEWCASTLE DISTRICT		
June 14th		
William T. Tyson of Newcastle	Elder R. Shields	Elder W. Crandall
Maud Tyson of Newcastle	Elder R. Shields	Elder J. Bench

NORWICH DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
Sammy L. Meyer of Ipswich	Bro. E. Sorenson	Bro. R. Grainger
Sylvia M. R. Quesne of Peterborough	Elder J. Allen	Elder R. Townsend
George T. Quesne of Peterborough	Elder J. Allen	Elder R. Townsend
Irene C. Brown of Chelmsford	Elder R. Ostler	Elder R. Hanson
Arthur Brown of Chelmsford	Elder R. Bowman	Elder R. Bowman
Henry J. Leggett of Chelmsford	Elder R. Ostler	Elder R. Bowman
Pheobe Ridout of Chelmsford	Elder R. Bowman	Elder R. Ostler
John P. Leggett of Chelmsford	Elder R. Bowman	Elder R. Ostler
Pearl A. Leeder of Lowestoft	Elder H. Heslington	Elder K. Ransom

NOTTINGHAM DISTRICT

Diane Bell of Derby	Elder R. Hamric	Elder L. Sorenson
Elsie W. Setchfield of Derby	Elder L. Sorenson	Elder R. Hamric
Alfred B. Setchfield of Derby	Elder L. Sorenson	Elder R. Hamric
Diane Ludbrook of Derby	Elder R. Hamric	Elder L. Sorenson
Brian Dewhirst of Derby	Elder J. Fletcher	Elder L. MacKay
David C. Culley of Derby	Elder J. Fletcher	Elder L. MacKay
Hilda D. Carr of Eastwood	Elder M. Burton	Elder G. Beesley
Leslie Carr of Eastwood	Elder M. Burton	Elder H. Dransfield
Raleigh G. L. Carr of Eastwood	Elder M. Burton	Elder G. Beesley
John H. Flint of Eastwood	Elder G. Beesley	Bro. J. Martin
Luey D. Torr of Nottingham	Elder T. Hanks	Elder M. Burton
Patria Holt of Nottingham	Elder T. Hanks	Elder L. MacKay
Maureen Hayes of Hucknall	Elder G. Beesley	Elder T. Hanks
Gwendoline C. I. Dobb of Mansfield	Elder L. MacKay	Elder H. Dransfield
James C. Dobb of Mansfield	Elder L. MacKay	Elder L. MacKay
William Atkinson of Eastwood	Elder G. Beesley	Elder H. Dransfield
Ronald S. Cook of Nottingham	Elder T. Hanks	Elder L. MacKay
Kenneth Holt of Nottingham	Elder T. Hanks	Elder L. MacKay

SCOTTISH DISTRICT

Gordon H. Campbell	Elder B. Christensen	Elder W. Davis
Janice U. Gosland of Glasgow	Elder G. Winward	Elder W. Davis
Richard Parker of Glasgow	Elder E. Hilton	Elder G. Winward
Duncan Roberts of Glasgow	Elder E. Hilton	Elder C. Cutler
Norman E. Byres of Aberdeen	Elder D. Smith	Elder J. Dunn
Margaret R. C. Byres of Aberdeen	Elder J. Dunn	Elder D. Smith

SHEFFIELD DISTRICT

Robert Stewart, Jr., of Sheffield	Elder A. Anderson	Elder R. Bown
Ruth M. Stewart of Sheffield	Elder J. Knight	Elder B. Cole
Robert Stewart of Sheffield	Elder J. Knight	Elder D. Luddington
Ruth R. Stewart of Sheffield	Elder A. Anderson	Elder J. Knight
Edith Thompson of Sheffield	Elder J. Knight	Elder A. Anderson

WELSH DISTRICT

Denis G. Wiltshire of Pontypool	Elder H. Rogers	Elder W. Evans
Joan I. M. Wiltshire of Pontypool	Elder W. Evans	Elder H. Rogers
Charles J. Roberts of Pontypool	Elder H. Rogers	Elder M. Austin
Violet E. Roberts of Pontypool	Elder W. Evans	Elder H. Rogers
Frederick E. Pewtner of Pontypool	Elder W. Evans	Elder M. Austin
John W. Roberts of Pontypool	Elder W. Evans	Elder M. Austin
Helen P. Davies of Merthyr Tydfil	Elder K. Christensen	Elder B. Holman
David F. Woodward of Merthyr Tydfil	Elder K. Christensen	Elder B. Holman
Raymond Woodward of Merthyr Tydfil	Elder B. Holman	Elder K. Christensen
Eileen Woodward of Merthyr Tydfil	Elder B. Holman	Elder K. Christensen



LITTLE CHILDREN AND THE SACRAMENT

Many years ago, in the midst of a blind and pernicious religious sentiment that condemned unbaptised infants to endless perdition, the Prophet Joseph Smith revealed the truth that "Little children are alive in Christ, even from the foundation of the world," and that if parents will repent and be baptised "and humble themselves as a little child, they shall all be saved with their little children." In harmony with this truth, Sunday School officers and teachers have been instructed to give to each enrolled child, according to his age and understanding, every privilege of participating in the benefits of the principles and ordinances of the gospel, including the partaking of the Sacrament of the Lord's Supper. Whether the child was born in the Church or not makes no difference. He is worthy, through the atonement of Jesus Christ, to partake of the Sacrament.

In a short time, however, children begin to "arrive unto the years of accountability before God, and are capable of repentance." The "law unto the inhabitants of Zion or in any of her stakes which are organised" requires that "children shall be baptised for the remission of sins when eight years old, and receive the laying on of hands,

and shall be taught to pray and to walk uprightly before the Lord."

Our attention has been called to one or two instances where little children, non-members of the Church, though regular attendants and members of the Sunday School, have been peremptorily refused the Sacrament almost the first Sunday following their eighth birthday. The result has been that the little ones' feelings were hurt. Thinking they were being deprived of a privilege their classmates were permitted to enjoy, they felt humiliated and grieved, so much so, in fact, they discontinued their attendance at Sabbath School. Their parents, too, sympathising with their children, felt resentful, and insisted upon their children's absence from the association wherein the Sacrament was administered.

Now this is truly a case where "The letter killeth but the spirit giveth life." The law of the Lord is given for the salvation not the condemnation of mankind. Evidently these children had not received the proper training from their parents in regard to the first principles of the gospel; and it may be, that even the teachers had fallen short of their duty in this respect. Be that as it may, a spirit of tolerance, mani-

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MAN DOES NOT STAND ALONE *

Through the ages there have always been those who argue that the universe is the result of blind chance and man but one of many accidents. The materialists of various persuasions have often warred on religion as the "opiate of the people," and as one of the main props of reaction. The humanists, in their wisdom, are impressed with man and see little need for finding out the will of God.

The motly crew who follow Karl Marx are prepared to hand out their Utopias right here and now if you will but put yourself into their tender hands. This modern Moloch requires mind, body, and soul.

In return you get the great privilege of worshipping the new masters of the state. To save any unnecessary cerebration, a "party line" is provided which, if faithfully followed, may make it possible to live out a normal life span—outside Siberia.

Among our modern crop of intellectuals is Aldous Huxley, who has blessed us with *Man Stands Alone*. One may suspect he really doesn't know, but anyway he says so.

A. Cressy Morrison thinks Mr. Huxley is mistaken and has written *Man Does Not Stand Alone*.

In the mathematical sense, Morrison's book, like Huxley's proves nothing. What Dr. Morrison has done, however, is to exhibit the extraordinary array of fortunate accidents—if this is what they are—which have permitted life and especially man to survive through the ages.

A little variation in temperature or in oxygen content of the atmosphere and we wouldn't be here. There are two ways of interpreting the adjustment between living things and their environment. One is to emphasise the adjustment of living things to environment. The second is to look at the wondrous adjustment of the world about us to the needs of living things.

The first aspect of this two-sided problem is much to the fore in all efforts of biologists to understand the adjustment of the life stream to the world it lives in. The second aspect is much neglected and Dr. Morrison directs a large part of his book to establishing a proper balance.

Dr. Morrison sees in this adjustment of physical nature to the needs of living things, and especially to man's needs, the work of an all-wise Creator. The case he makes is a very interesting one, done with imagination and from a wide knowledge and appreciation of the sciences.

The thoughtful reader will find much that interests him and will find many things that will need explaining away unless he accept the time-honoured thesis that God made the world.

Dr. Morrison is a past president of the New York Academy of Sciences. He is a member of the Executive Board of the National Research Council, and is a fellow of the American Museum of Natural History. He has produced a book which you will find to be interesting and thoughtful reading.

Henry Eyring

* "Man Does Not Stand Alone," by A. Cressy Morrison. Fleming H. Revell Company, New York, 107 pages. Credit to the "Instructor" for Dr. Eyring's comment on "Man Does Not Stand Alone." This book is sold at Deseret Book Co. of Salt Lake City, Utah, or may be ordered through Mission Bookstore.

Of the Council of the Twelve Apostles

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struggling to build yourselves into a mighty people on that great continent, which is precious in the eyes of God, I say, be strong. To you in the isles of the sea, I say unto you, were it not for you, I would not be standing here this day. To you in New Zealand, and when I speak to you I speak to all those who dwell on those beautiful isles, were it not for you, implanting within my heart as a seventeen-year-old boy your simple faith, your knowledge of God, your demonstration that the veil between God and man can be very, very thin, I wouldn't be standing here today at the hub of Zion, speaking to you way down under, in this capacity. This is not my calling alone, you good Maōri people; this is yours.

You in the Hawaiian Islands who have had come to your shores missionaries, one only in his sixteenth year, who later became the leader of this Church, a noble prophet, seer, and revelator: I tell you that on that island of Maui where he and President George Q. Cannon had their great theophanies and experiences, there is a spirit and an atmosphere, which I have felt nowhere else in all the world.

To you in Tahiti, who were the first in the isles of the sea to receive the gospel in this dispensation, my heart goes out. For more than a hundred years you have been listening to this message of regeneration. You have contributed of your tithes and your offerings, your widow's mite, and not one of you has yet come to a temple of God. You are worthy. God will reward you for your faithfulness and devotion. His principles are eternal, and in His kingdom and His presence, that which you have been denied in this life will be added unto you. Great has been your contribution to the building up of this Church.

Australia, the great continent down under, there where our people are scattered over such a vast area, how great has been your contribution! During the war years, when you were without missionaries from Zion, your leadership rose up and magnificently

carried on. And there sits among the councils of the Church this day one of those missionaries who went to your shores many years ago and whose testimony was strengthened by you until it became an anchor to his faith. God bless you for this great contribution.

God bless you people out in these areas of the earth. And I testify to you that much strength comes from you to us, and if you remain strong where you are, we will not become weak here at the hub. In your hours of need, we will do our best. We will keep our storehouses bulging with the necessities of life, and when you need them, the freight cars will be loaded, and the ships' bottoms will be filled, and we will send that over to you which you need. And we say to you, and I speak for all, that where there is no power, where there are no facilities, where there is no program to save you materially as spiritually, there is no power of God unto salvation. We will not fail you spiritually nor materially.

And I leave my witness with you in all of your fair lands, that I know that God loves you. He will attend you and that which you do not hear as we speak in our great conferences in Salt Lake City, you do hear in your humble cottage meetings, wherever they may be, or in your rented halls which may reek with stale tobacco smoke, and which have been cleared of empty flasks and beer bottles the night before. Those same testimonies you bear, and I believe that I can say to you in behalf of most of my brethren that that which we have experienced in life which makes it possible for us to stand here and address you as special witnesses, we received in our associations with you as young missionaries. And again to you in New Zealand I say: Because of you—because of your kindness, your humility, your patience, your great faith, I can stand here and say that I know that God lives, and because of you, I am a special witness of His Son. All power be to you, and God bless you for ever, and bless us all, I pray in the name of Jesus Christ. Amen.

**General Conference Address,
April 4th, 5th, and 6th, 1952**

LDS SERVICE MEN'S CONFERENCE

A conference was held at Bushy Park Air Force Base, Sunday, July 13th, 1952, for all members of the Church in military service in Great Britain. Two sessions were held, the first at 10 a.m. in the base auditorium, and the second in the base chapel at 1.30 p.m. Elders Stayner Richards and A. Hamer Reiser were at the conference, and spoke to the Servicemen and their friends in both sessions.

The meetings were conducted by Lt. Col. Jack Tueller and Sgt. Jonathan Chamberlain. At the first session twenty-eight servicemen, British and American, were present, and the total attendance was fifty-six.

Elder Willis H. Brimhall, co-ordinator of servicemen in the British Isles, urged men and women in military service to write in their names and addresses so that L.D.S. Servicemen's Edition of the BOOK OF MORMON and the PRINCIPLES OF THE GOSPEL, L.D.S. dogtags, servicemen's directory, and other services could be made available to service personnel. He urged military men to search out L.D.S. men stationed near them and learn their addresses and then communicate that information to the servicemen's co-ordinator, 149 Nightingale Lane, Balham, London, S.W.12.

It is the desire of the co-ordinator and the mission president, to know of our servicemen and their whereabouts, and we sincerely urge all servicemen to participate in Church activities in the mission.

We are looking forward to having another conference six months from now.

One of the important phases of the conference was plan that was adopted by which L.D.S. men and women in uniform could contribute toward keeping a British missionary in the mission field. This plan was met with enthusiasm and promises success.

LITTLE CHILDREN AND THE SACRAMENT

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festated in gentle and wise instruction in regard to the importance and necessity of baptism, would have been more efficacious than the rigid enforcement of the law. Teachers will more seldom err in showing mercy and forbearance than in rigid enforcement and harshness when dealing with those who need instruction in God's word.

We do not wish to be understood as advocating a disregard of the age of baptism as named by the Lord, but rather as urging a more earnest effort in instructing children in the fact that

as the years of accountability come upon them, the partaking of the Sacrament should have a new significance; in so doing, they witness their willingness "to take upon themselves the name of Christ, and to keep His commandments." Though they may not obey the ordinance of baptism, if the significance of the Lord's supper is properly understood by them, they will refrain of their own choice from partaking of the Sacrament. In so doing the sting that comes from the teacher's prohibiting it will be avoided.

Joseph F. Smith
David O. McKay
Stephen L. Richards

THE "FERTILE CRESCENT" *

The "fertile crescent" is the interesting geographic stage upon which was enacted the epic drama of the history of Israel and a great part of the life of our Lord and Saviour, Jesus Christ.

The right and left "wings" of this stage, from which the earliest characters enter to perform their parts are the great river valleys of the Tigris and the Euphrates, on the one hand, and the Nile on the other.

It is significant that the great civilisations of Chaldea, Babylonia, and Assyria developed from the resources of the fertile river valley of Mesopotamia, meaning "between the rivers"; and that the Egyptian civilisation thrived on the rich and fertile resources of the Nile.

It is also significant that these civilisations were polytheistic, where as the Israelites were Jehovah worshippers.

Jehovah began to disclose a design when he promised Abraham the land of Canaan, the centre of the stage of the "fertile crescent."

Military and trade caravans from the kingdoms of the great river valleys used animals which, of course, required water. The routes of travel between Mesopotamia and Egypt followed the natural water courses from river system to river system and used as a "bridge" the land of Canaan, including the valleys of the Sea of Galilee and the Jordan River and the fertile coastal plain bordering the Mediterranean.

Traffic for trade and military conquest between Babylonia, Assyria, and Egypt brought the idol worshippers of many gods into constant contact with

the Israelites, worshippers of the one true God, Jehovah. The immediate outcomes were the dramatic conflicts which kept the children of Israel in trouble through the long rule of the judges, from Moses to Samuel, with a crescendo of suspense and climax through the reigns of the kings.

The remote outcome was the ultimate triumph of Jehovah worship in the establishment of Judaism and the coming of the Messiah, the birth of Christianity.

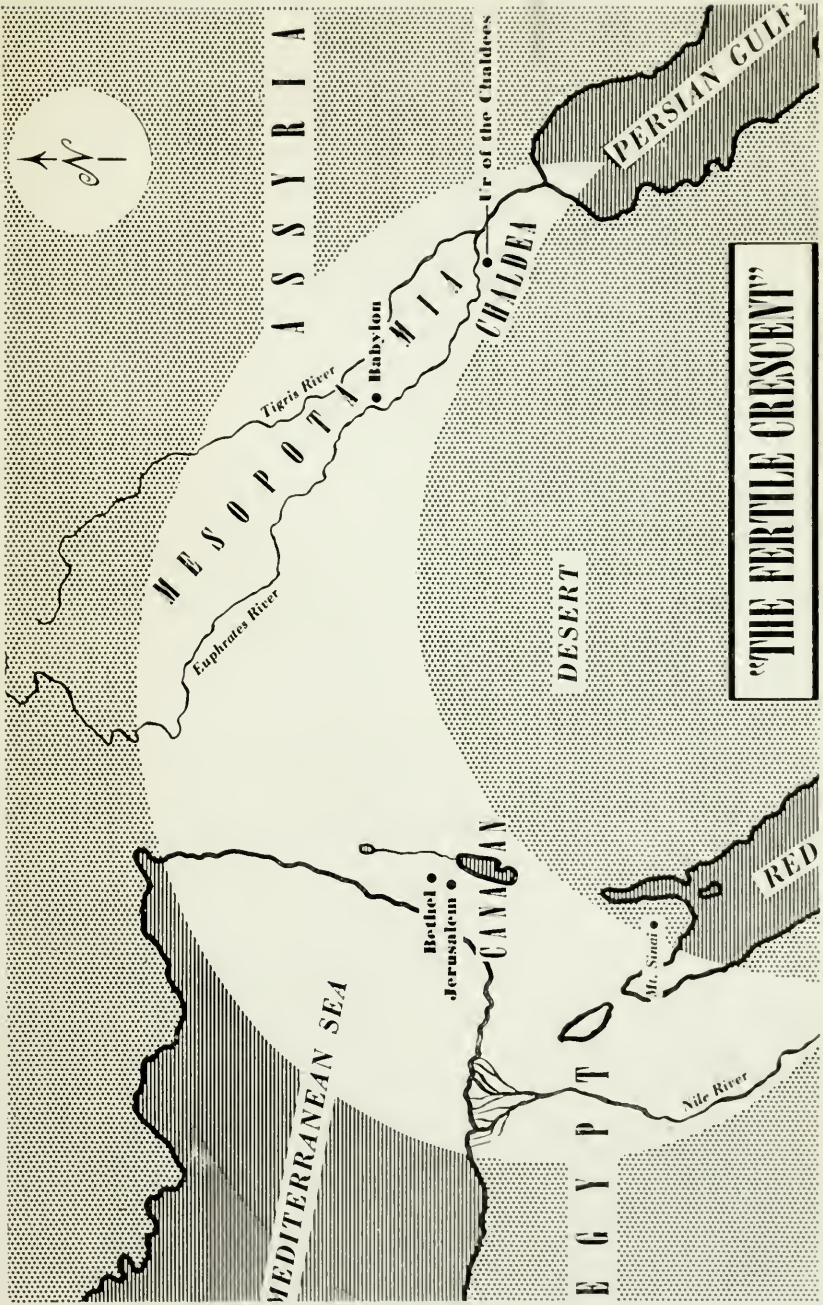
The Old Testament records the epic drama enacted on this vast stage of the "fertile crescent." Jehovah could not have placed the "children of the promise" in a more strategic place in the ancient world. This view of the geographical stage setting of the Old Testament explains at once the numerous dramatic developments of the children of Israel with their idolatrous neighbours, near and far. It makes understandable the constant cry of the prophets, imploring Israel to make alliance with no one but Jehovah and their foretelling of calamity for Israel whenever she departed from alliance with Jehovah and became entangled in alliances with the neighbouring kingdoms.

It is the old story of safety in alliance with the Lord and of insecurity in alliances with mere men.

Next month, the more local geography of the land of Canaan, as it was assigned to the tribes of Israel will be illustrated. Again geography plays a vital, dramatic part in the outcomes of history.

A. Hamer Reiser

* Credit to the "Instructor," January, 1950.



"THE FERTILE CRESCENT"

A S S Y R I A

M E S O P O T A M I A

C H A L D E A

P E R S I A N G U L F

D E S E R T

M E D I T E R R A N E A N S E A

C A N A A N

E G Y P T

R E D S E A

Tigris River

Euphrates River

Babylon

Ur of the Chaldees

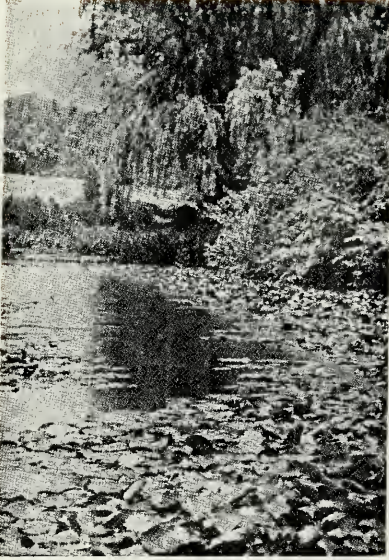
Bethel

Jerusalem

Mt. Sinai

Nile River





THE INTERVENING

Now the advancing year attains its fulness
 In flaming days, gold-edged and heaven-high;
 In dawns tenacious of the bright July,
In nights outstretching to September's coolness.
Its blue-eyed minutes slacken eager running
 And pause, tip-toe, to verify their choice
 Of way. Hushed is the summer's lilting voice,
While earth dreams lazily through ardent sunning.

The August mood is one of acquiescing,
 Yet lifted by a calm expectancy,
 As if accepting slow maturity
With small regret for time's relentless passing.
These are the waiting-days, the intervening
Between the growing season and the gleaning.

Maryhale Woolsey